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the commentaries, especially the mediæval Jewish, are copiously quoted, accompanied by numerous parallels from the Semitic dialects as well as from Indo-European languages. So that the treatise forms a kind of *thesaurus* on the question. Indexes of the words of the several languages discussed in the book facilitate its use for reference.

I. M. CASANOWICZ,
National Museum, Washington, D. C.

STUDIA SINAITICA NO. V.*

This volume is a valuable contribution to the apocryphal literature of the New Testament and an indispensable supplement to the VIIIth volume of the Ante-Nicene Fathers (Coxe's edition). The following criticisms are not meant as a disparagement of that which the learned author has set before us in the way of texts, translations, and introductions; but they are simply corrective of slight errors and suggestive of changes which might enhance the usefulness of the work.

1. All of the texts are translated in full, except the Arabic recensions of the Anaphora Pilati. In foot-notes the more important variations of the Arabic as compared with the Syriac are given. But these notes are unsatisfactory for two reasons. First, with the exception of the second note on page 1 no sign is given to indicate whether the version is made from the first or second Arabic recension. Secondly, not all the variations are noted. On page 4, line 6, the Syriac reads: "And I strove much to release him and I could not." Since the editor is in the habit of marking the omissions from the Arabic texts, surely the omission of such an important passage as this, which occurs in neither of the two Greek recensions, should have been called to our attention.

2. It would have spared a great amount of work to scholars who wish to compare the two recensions of the Arabic text of the Anaphora Pilati, had the variations between them been noted. The redactor has counted ninety-nine variations on the three pages of the Paradosis alone. Most of these variations are immaterial, the agreement between the two being so close as to preclude the supposition of different translators from the Greek. One is rather the revision of the other,—revision rather than corruption, for the employment throughout B of certain words and idioms in preference to others which are used in A shows a method, rather than the result of chance or of mere copyists' errors.

In general, the translations can be relied upon implicitly. The rendition of the Syriac text has been revised by Dr. Eberhard Nestle. We call attention, however, to the following oversights: On page 1, line 11,

* STUDIA SINAITICA No. V. APOCRYPHA SINAITICA. I. Anaphora Pilati, three recensions (in Syriac and Arabic); II. Recognitions of Clement, two recensions; III. Martyrdom of Clement; IV. The Preaching of Peter; V. Martyrdom of James, son of Alphæus; VI. Preaching of Simon, son of Cleophas; VII. Martyrdom of Simon, son of Cleophas, in Arabic [*i. e.*, from II. to VII. inclusive are in Arabic]. Edited and translated into English by Margaret Dunlop Gibson, M.R.A.S. London: *C. J. Clay and Sons*, Cambridge University Press Warehouse, Ave Maria Lane; Glasgow: 263 Argyle Street, 1896. \$3.75.

"to" occurs instead of "and"; on page 51, line 6, "lest" instead of "if perchance"; on page 65, line 3, "eight" instead of "ten." Perhaps, also, it would be better to transliterate "Marabalas" rather than to render it by "Maroones." On page 68, line 2, of the Arabic text "yay" occurs instead of "bay," and on page 58, line 22, "wau" instead of "ray." On page 6, line 9, read "in much fear and great trembling." Besides, we judge it would be better in all cases to render ma'mudiya by "baptismal water" rather than by "font."

R. D. WILSON,
Allegheny, Pa.

THE YEMEN HAGGADAH.*

Jewish history and literature has its surprises and startling discoveries also. Arabia is opening up her long-hidden treasures to cast new light on the history of the medieval synagogue, the liturgy and the Midrashic literature of the Jews in countries somewhat remote from the track of European civilization. The learned world is anxiously waiting for the long-promised publication by Mr. Schechter of the great Midrashic compilation *Midrash Ha-Gadol*, which, with all its characteristics of a late African or Arabian origin, bids fair to exhibit many an ancient Haggadah in a new light, or in a more complete form. Dr. Gaster and Neubauer have given us many specimens of the Yemen liturgy which show that between the Spanish and the German rituals there existed at least one other branch of synagogal tradition which, being organically connected with both, points back to an older process of differentiation and growth. Both the prayer-books (Siddurim) and the Midrashic works that are stored up in the British and Oxford Museums, or still wait for the happy explorer, give proof to the remarkable fact that Arabian Judaism grew in the course of time to be as truly Arabic in language and character as Spanish Judaism was peculiarly Spanish, and German Judaism German. While emigrating from the Babylonian provinces in the ninth or tenth century, the Jews retained their Aramean language until the Arabic became their vernacular, and then they used translations both of the Bible and of the Prayer-book for their devotional purposes. It is in this manner that the Passover Haggadah sprang up which we have here before us—a strange mixture of Hebrew Aramean and (vulgar) Arabic, and highly interesting to the student.

The editor is a pupil of Dr. Gaster, who familiarized him with the chief literature on the subject and induced him to publish the work. The most valuable part of the book, therefore, is the Introduction, which affords a fair insight into the character of the Yemen ritual and the influence exercised by the authority of Maimonides on the Jews of Africa and Arabia, and furnishes a large amount of information about those

* THE HAGGADAH ACCORDING TO THE RITE OF YEMEN, together with an Arabic-Hebrew Commentary. Published for the first time from MSS. of Yemen, with Introduction, Translation, and Critical and Philological Notes by William H. Greenburg. London: David Nutt, 1896. xxvi+56+80 pp. 8vo. 4s. 6d.